CHILD STUDY

A QUARTERLY JOURNAL of PARENT EDUCATION

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CONTENTS

	PAGE
Editorial	66
Look to the Young	68
The Church, the School, and Democracy	69
Prejudice Is a Sickness	71
Hostilities Begin in the Nursery	74
The Control of a Contagious Disease	76
A Program for Action	77
Summing Up	78
Parents' Questions and Discussion	79
Suggestions for Study	80
Science Contributes - The Springfield Plan	82
News and Notes	83
Book Reviews	84
Children's Books	86
Annual Report of the Child Study Association of America	88

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HEADLINES

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This issue of CHILD STUDY contains the speeches delivered at the luncheon session of the recent Annual Institute of the Child Study Association on "The Roots of Prejudice."

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The two principal addresses were delivered by the Reverend George B. Ford, who is the rector of Corpus Christi Catholic Church in New York, and member of the All-Citizens Committee in Harlem; and by Alice V. Keliher, Associate Professor at New York University, educational director of the Walden School, and chairman of the Child Care Committee of the Greater New York CDVO.

Special aspects of the subject of prejudice were discussed by Quincy Howe, news analyst of the Columbia Broadcasting System; Jule Eisenbud, M.D., Associate in Psychiatry, Columbia College of Physicians and Surgeons, Faculty, New York School of Social Work; Clyde R. Miller, Association Professor of Education at Teachers College, Columbia University, and consultant on the "Springfield Plan" of education for democratic citizenship; Anna Arnold Hedgeman, Executive Secretary, National Council for Permanent Fair Employment Practices, and member of the Race Relations Committee of the United Council of Church Women. The summing up was presented by Anna W. M. Wolf, of the Staff of the Child Study Association of America.

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The summer issue will be devoted to the second half of the Annual Institute on the topic of "Discipline in Modern Education."

THE ROOTS OF PREJUDICE

THERE is no turning aside from the fact that we are not yet a united nation. Despite its boast of democracy, America has so far failed to solve the problem of its minority groups. Instead of citizens all, we have citizens on the one hand, and second class citizens on the other. Stress between white and colored Americans is becoming steadily more acute; hostility between national, racial and religious groups ranges all the way from a voiceless holding aloof to open combat and injustices that make a mockery of our principles.

WHAT are we going to do about it? What are the parents of America going to do about it? How can they make clear to their children that the struggle for democracy now being fought out abroad has its counterparts at home? How can they give their children the will as well as the practical knowledge to play an effective part in this struggle?

FIRST, of course, parents must be clear about what they themselves believe. Unless they have convictions that are deeply held and steadfastly applied, they can never give their children the priceless gift of growing up in a home where "democracy," "unity," "good neighbor policy" are alive and meaningful. Instead, these will remain dead abstractions.

THE first lessons in democracy come in the nursery years when a child discovers that each member of his family, whether adult or child, boy or girl, rates consideration equal to any others, each according to his needs. Family life

democratically lived is a turn-and-turn-about affair with everyone included in both its privileges and duties.

BUT although democracy must begin at home it should not stop there. Children must discover, too, that this same regard for the rights and needs of others extends beyond the four walls of their own homes and beyond their own particular kind or group. They will, therefore, need experience with many different kinds of people. They will need contacts with grown-ups who are looking for ways to know their neighbors who are "different," instead of drawing aside in perpetual isolation.

CLOSE to the heart of what we would like to teach our children lies the great American tradition that we are proud to be descended from many national and racial stocks. Americans are essentially a mixed people, no matter with what accent they may speak today. Poles and Italians, Swedes, Irish and Germans have helped build our industrial life from farm to factory. Jews from many lands have contributed to the forward surge of American business, they have enriched the life of the professions and have furnished a special leaven in the intellectual life of cities. Negroes, not yet three generations away from slavery, are already sending their children in increasing numbers to universities and into skilled trades and professions. This is the stuff of America. Can we weld it into a nation in which, though there may be differences, no man is held "better" than another?

THE conscience of mankind is planted in childhood. It is planted during those solemn moments when a child finds that his parents hold deep convictions concerning "right" ways and "wrong" ways of living together with their fellow men. It is planted when children discover that these feelings lead grown-ups into actions involving far more than their own homes or their own personal or family comforts. Until a person makes this discovery, he will remain morally a child, his understanding narrowed to the limits of childhood.

ON parents and teachers and lovers of youth everywhere, on Mr. and Mrs. Ordinary Citizen, the obligation is heavy. What do we really believe? What kind of moral leadership are we ready to offer?

THE EDITORS

Look to the Young

By QUINCY HOWE

TODAY we are concerned with the matter of race relations. To all of us, especially to us here on the home front, this has become one of the most urgent problems connected with the war. First of all, let me see whether I can dispel two illusions. One of these illusions is that race prejudice and other prejudices can all be done away with either by talking about something called "unity," or pretending that something called "unity" can be achieved here.

Unity is quite impossible and out of the question in a country as varied, as large, as rich in many different traditions as the United States. Not only do we have a great many different strains in our population—national, racial, and religious; we haven't been tied together in the war as other countries have been—by direct attack. The British, living together for hundreds of years on a small island, having all undergone the same experiences in air raids; the Russians, with a third of their land invaded; even our German enemies, with their oneness imposed from above—all are able in various ways to achieve a kind of unity that we cannot and shouldn't even try to attain here. But we must achieve something more important, more difficult than unity, perhaps—and that is understanding. Because it is only if we understand one another, understand our differences, understand why one person is not like another, why one group is not like another, it is only if we have that understanding of our neighbors that we are going to keep on being the kind of Americans we all hope to be and ought to be.

The second illusion is ostrichism. In this matter of race relations and prejudices, avoidance of the subject gets you absolutely nowhere. The reality of the racial conflicts and troubles that are besetting this country now is perfectly evident to anyone who opens his eyes. All you need do is read the front page of *The New York Times* this morning (March 6) and you will see that Representative May, of Kentucky, the Chairman of the Military Affairs Committee in the House, is not going to keep silent even about the possibility that the War Department might distribute a pamphlet that deals somewhat realistically with race relations. This pamphlet, which the USO has not allowed to circulate through its group, is "The Races of Mankind," by Ruth Benedict and Gene Weltfish.*

In the streets of their cities, the people of Detroit and the people of Los Angeles have had first-hand experience with conflicts between various minority groups, and we here in New York cannot consider ourselves any exception. Here, and up in my own original home town of Boston, too, there have been anti-Semitic riots and outbursts, mostly on the part of young people.

That is where the Child Study Association comes into the picture. It is the young people who are creating most of the race trouble at the present time.

Prejudices come early. Those that last are the ones inculcated in us in our early years. Add to this the fact that the war is making new problems. Families are being broken up, mothers are working, new prosperities, new tensions, new difficulties of all kinds arise. As a result, you have this problem of the young hoodlum running riot on the streets of our large cities.

I have had a chance to read the whole text of the report of Commissioner Herlands which was submitted to Mayor LaGuardia. It deals with the riots and beatings around the streets of New York during the past year.

Some very interesting figures occur in the report. In the first place, out of the fifty-four cases cited by Commissioner Herlands, only two assaults were committed by middle-aged people—and both of these were drunk. In the other fifty-two cases the average age of the boys and girls involved was seventeen and a half years. In Boston an investigation of similar instances showed the average age to be slightly under seventeen.

The Herlands Report also shows that, in forty-nine out of these fifty-two cases, the children involved came from what would be called abnormal homes. Only three of them came from what could be called normal homes. Forty-nine of the fifty-two—exactly the same proportion—did not attend any sort of church, only three practising religion in any manner.

* Published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, N. Y.

None of these youngsters engaged in or tied up with any sort of organized club or group activity, and thirty-two of the fifty-two families had been on relief during the depression years or shortly after.

Now, the nature of the United States and the nature of the war that we are engaged in are both bound to increase the strains and stresses leading to just the sort of violence that you have been reading about in the papers and in the Herlands Report.

America is a unique country in at least one respect: it is a great melting pot of nations, races, groups, and peoples from all over the world. Precisely because we are a melting pot, we are trying to do a different kind of thing with our people. We are trying to build a kind of civilization here different from anything that has been built up in any other country before. We are trying to take all sorts of people and weld them, not into a uniform pattern, but into some sort of community that can live together decently.

It is precisely the great scope and ambition of this enterprise that make the risks we run so great. This is especially true in the middle of a war which is being fought far from our lands, in which our soldiers at the front must endure just as bad hardships and die just as dead as any soldier whose own native country is being invaded, while at home the people are not sharing, and cannot share, the experiences of the war as the people of most of our fighting allies are able to share them. Thus our peacetime strength inevitably becomes a wartime weakness.

We are a strong and a great country, and I am sure we could take all this in our stride, without worrying about it or talking about it too much, if it weren't for the impact that we know these stresses and strains have on the home and on the young people. It is these young people who are the most impressionable. They are now listening and responding to these appeals to racial prejudice. They are the ones who, in the long run, can be most seriously warped by it, and made into bad, rather than good citizens.

The fight against prejudice, therefore, begins, and perhaps ends, right in the home.

The Church, the School, and Democracy

By THE REVEREND GEORGE B. FORD

WHEN we try to find out what is causing group tensions in these days, and what can be done about it, we discover that it is not going to be a matter of easy solution at all.

I am going to mention, however, three things that I think are very important. First of all, there is the matter of the understanding and appreciation of our democratic society. A short time ago I happened to be at an educational meeting. A distinguished woman present made this observation about the neighborhood in which she worked: "There are here," she said, "two hundred and fifty thousand people. The fathers and mothers of most of them came from across the seas to get a little economic, social, and political independence and freedom. But their children, born and reared here in the United States of America, came up through our school systems, both the public and the parochial, without being aware of the elements that constitute the democratic society to which they belong. They took democracy for granted without being aware of its privileges and its responsibilities."

I am not surprised that, a short time ago, Walter Lippmann made the observation that the present generation does not know the reasons for or the constitution of the society of which it is a part. Strange, isn't it, that this whole present generation has come forth from our schools without being made aware of the elements of the finest kind of society in which human beings can live?

I have seen students graduate from college, and if you asked them what constitutes democracy, you received a very vague answer indeed. Isn't that pretty true of all of us?

Until our understanding and appreciation of what is a democratic society was sharpened by the awful tragedies of these recent years, by the aggressive totalitarian philosophies of tyrants—until that happened, how clear was our understanding of the democratic society that we are now fighting to establish, as far as possible, in all parts of the world, and also to make operate more fully right here within our own country? Because, God knows, there is need for that, too.

Never let it be said again—and this is a challenge to all of us—that the children now growing up are wanting in a knowledge of the elements that constitute the society of which they are a part.

Secondly, our churches, it seems to me, have failed. About a year and a half ago there appeared a very powerful editorial in one of our largest magazines. It posed the question: Are the churches leading? It came to the regrettable conclusion that they were not. They were individually effective, yes, and socially effective, too, through their multiple charitable and social institutions and agencies. But when it came to a total social impact upon the minds and the actions of peoples, when it came to any political influence that might be rightly employed for the good of all, the churches were ineffective. And the article reached this further startling conclusion: that those people in the community who were atheists, or agnostics, or unaffiliated with any church, Protestant, Jewish, or Catholic, were frequently more liberal, finer-living, and had greater respect for the rights of other people than those affiliated with any of the faiths or churches.

I have always held, for example, that if the churches long ago had decided that down South there should be no Jim Crowism, because that attitude is fundamentally contradictory to the deep religious principles of any faith, if the churches had only asserted their rights and their principles, rather than denying them and accommodating their attitudes to the social milieu in which they were living, then we would not have Jim Crow churches throughout the South today. Christianity and Judaism—religions with the same basic, fundamental principles—could have directed the feeling of the South along democratic and deep religious lines, for the benefit of all the people living there.

We have forgotten our principles, or we have not applied them. The churches have failed in their social mission because they have not lived up to the principles that are integral to their foundations. In the books dealing with the post-war world, nearly every author will tell you that basically and fundamentally permanent peace for the future is a moral question. We must find some permanent moral principles that can be internationally enforced. The faiths of mankind contain those moral principles. If we would only put them to work, we could transform the society in which we are living and abolish many of the injustices that cry to high heaven today for a solution.

Finally, may I say that one of the great problems we must face tomorrow, and that we must begin to concentrate on today, is that of getting right down to the elementary schools and teaching just attitudes in group relationships. What are we doing today? We are attempting to close the door after the horse is gone. We are now re-educating the adult generation to learn attitudes toward other peoples and other races which they should have been expressing since they were little children.

I deeply believe (and at Corpus Christi School we have been doing it for quite a few years) that it is in the elementary grades that we must begin to discuss such things as anti-Semitism, our attitude toward the Negro, what it means to be a democrat. We must begin to make our classroom a laboratory for religious living, so that children will never again go out with false myths dominating their thinking and their action—myths which we attempt to destroy when it is almost too late. It is not in the high school that we must begin; it is in the elementary school.

Recently twenty students from Drew Theological Seminary in Madison, New Jersey, visited our School. I hope that in all the elementary schools throughout the country, we are going to see group relationships discussed. They listened in to a free discussion of the children concerning their attitudes toward other nationalities, other religions, and people of others colors. It was the most heartening discussion you could possibly imagine. It seems to me that if you could duplicate it through our entire school system, if you could make all our children think about these things, and have their thinking based on facts, then you would have an America that will live democracy and bring it to its finest flowering.

Children are not prejudiced. They may be curious about differences, but not prejudiced. They pick up prejudice along the way. But if they are rightly educated, as *can* be done in the schools, no matter if afterwards they go out and express prejudices, they will know in their heart of hearts that they are wrong. And once you are inwardly convinced that you cannot sustain your position, you cannot have much fire to fight for the things you profess.

These then, are the three things I advocate particularly: that our children should know what it means to be citizens of a democratic society, should know its privileges and its responsibilities; that the churches in the future should put their principles into action; and that all our schools should begin on the primary level not only to teach the elements of democracy, but to make the children actively discuss inter-group relationships so that they will have the right attitudes when they become the citizens of tomorrow.

For this is the world we envision and for which humanity these many centuries has been praying.

Prejudice Is a Sickness

By ALICE V. KELIHER

IT SEEMS to me that prejudice, as far as an individual is concerned, is a kind of sickness. The more prejudiced the person, the more ill that person is; and as a person grows prejudiced, as he becomes older in prejudice, you see the illness on his face. You see the lines of the anxiety and hatred that go with the awful pressure of prejudice against other human beings. Prejudice as illness, I think, is my fundamental thesis. It is the way I wish we could attack it when we see it coming upon people. I wish we could say to them, "This is a sickness coming upon you, that you must not let develop."

What is the basis of this sickness? Fundamentally it is fear. And what are the fears that grip us and that cause us as personalities to become ill with prejudice?

I think the first, the most fundamental fear that every human being has, is the fear of rejection, the fear of not being accepted, of not being wanted, of not being loved, of not belonging to someone who is very precious and dear to him.

I was at Bedford Hills Prison a few years ago and ran into a very characteristic illustration of this. I was working in human relations, using a film with a group of girls in the prison. I had been warned there was a ringleader in this particular group who was particularly antagonistic and hostile. She had divided the white girls into a group against the Negro girls. Both groups had been mysteriously packing knives, and there had been some very real difficulties.

When this girl came in, the air parted in front of her. She hurled herself into the room. Her conversation was hurled at you. "Conversation" is the wrong word—her monologues were hurled at you. The film we were seeing was "Captains Courageous." In it there is an episode in which a child is about to be beaten and another character prevents it. At that moment this girl stood up and shouted, "You touch that kid, you s.o.b., and I'll——" and she subsided.

But in the monologue that followed, it came out very clearly that she had gone through a process of self-identification with the character in the picture. She said, "You see, they don't dare touch me! I'm the toughest girl in this place."

I said, "You certainly like to give that impression."

She said, "Huh?"

I said, "You heard me."

The monologue stopped and we went on with the discussion. Afterwards she asked me, "What did you say when I said I was the toughest girl in this place?"

"You know what I said. I said you like to give that impression."

"Well, I am."

"Oh, no, you're not," I answered. "You are putting on a good show. You're a good actress, but there is something 'way down inside you that hurts an awful lot, to make you act the way you do toward other people."

She said, "What would you do if you were in a place like this?"

I can't give you all the details, but I can assure you that that girl was a clear rejection case. She had never lived with her parents even though they were alive. She had been kicked out of school as the school's solution to her problems. One rejection after another—and then our society had rejected her completely and segregated her in what we call prison.

What was she doing? She was taking it out in being as tough as she could, by starting riots between the white and the Negro girls. And the cause of it was the fact that she didn't feel that she belonged, the fact that she didn't feel fundamentally worthy and fundamentally loved.

In the course of a second interview with this girl, she said, "Gee, I wish I could be somebody, somebody people would respect. I wish I could be a school teacher or something." I didn't try to disillusion her.

Coming back to these delinquent hoodlums who are now expressing all sorts of race hostilities and race hatreds, if you take the Healy and Bronner study done in Boston, you will find that sixty per cent of the delinquents they studied had these deep feelings of unworthiness and of not belonging.

The person who doesn't feel that he belongs immediately wants somebody else to feel that way, too, because he has got to be on top of things.

There is still another fear—a fear of the different. I once worked in the southern part of this country and am devoted to the people there, but my stay left me with the feeling that one of the things most needed was to have people from different backgrounds come and remain for a long enough period of time, not just to shake hands or have tea, but actually to come and live there.

I had the opportunity to take a Turkish student with me. Well, word went before me that I was bringing a "Turk." Now, if you and I had the same experience as children, we heard about "the terrible Turk." When we tried to picture a Turk, there was a curved scimitar in the background, and a red fez on the head. I took this very charming Turkish student over to the dining hall for our first meal and introduced him to one of the members of the faculty who said, not knowing that the person with me was "the terrible Turk," "I hear you've brought a Turk."

I turned and re-introduced the gentleman who was with me. She said, "But where is your fez?"

He bowed from the waist and said, "Madam, I think it is in the museum."

But the important thing about this is that during the six summer weeks we worked together, he became one of the best-liked and most popular of the students in that group.

It is this fear of the different which makes me want to break down segregation of children, segregations of all kinds. How else can children grow up, knowing each other thoroughly and well, in the healthy fashion we want children to know each other? We must stop the ghettos, we must split up the Harlems, we must see to it that in all of our schools children of all backgrounds, all religions, all racial strains, all economic groups, have a chance to grow up together.

It has been rightly said that little children don't have prejudice. But then we squeeze them off into little isolated groups so that they cannot get to know each other. It is this non-knowing that blocks these children and creates a fear of the unknown.

Furthermore, there is a very fundamental fear of our own impulses, a fear of what we might do in certain circumstances. That fear, somehow or other, gets released when there is a mob spirit, when there is a riot spirit. It is the kind of thing that Hitler exploited by making the scapegoat technique socially acceptable, by creating scapegoats and then saying, "All right, dull your conscience. It is okay to persecute the Jews. That is socially accepted." We don't need to fear our own impulses when somebody makes it socially okay to lynch Negroes or persecute Jews.

What we need to do is to realize that we have these impulses, that we have negative things in our makeup, as well as positive things, but that we may learn to direct them. The hatred that is in us we may learn to direct toward injustice. We can learn to hate those things that diminish life for other human beings.

We *can* learn. It takes a kind of development in us, true, but the democratic individual has to be the most highly developed individual, has to be able to do the best job of taming and directing his impulses, because he must ultimately be able to stand on his own feet and make his own decisions.

There is still another fear, the awful fear of economic insecurity. When you analyze the background of many of the hoodlums who are engaged in much of the vicious anti-Semitism in New York, you should not forget the birth years of these young adolescents: 1929, 1930, 1931, 1932. These children who are causing us a great deal of trouble now might be labeled "children of the depression." They are the children who all through their early years, if they sat at dinner table at all, heard dinner discussions of whether there would be food, whether there would be enough money. Many of them lived in homes where the father, on relief, no longer had any authority in the home, where he was no longer the loving, wise counselor.

These homes had a genuine breakdown. They had abrupt reversals of roles, when it was the mother who was earning the money, when it was the father who sat about the house, disheveled and dejected.

And it is these children who now are attacking other children, attacking them not so much because they are Jews, but because they must attack on account of something bitter and awful that once happened to them.

Let's never forget this when we deal with these children of the depression. They have lived in beaten families. That beaten quality is bound to come out later in some anti-social form.

And then, of course, we fear (and this is the last of the fears that I shall mention) the loss of dominance of our own group. You may remember what Eleanor Roosevelt said in "This Is My Story" when talking about the Delano family as a clan. "They will criticize each other just as violently as anybody can criticize each other, but let anybody from the outside criticize a Delano and see what happens."

There is a certain reality in the clan feeling. The more these other fears I have mentioned prevail in our society, the more the clan means security to us, and the less are we able to bear seeing the clan attacked or seeing its position threatened.

These, then, are some of the fundamental fears —the fear that we don't belong, the fear that we aren't loved, the fear that we aren't worthy to belong; the fear of difference which grows out of a childhood of isolation and segregation; the fear of our own impulses, because we haven't yet learned

how to direct them against social wrongs instead of against other fellow human beings; the fear of economic insecurity which ought to make us, instead of fighting each other, bend our shoulders to the wheel to create a kind of order and a kind of world in which basic economic security exists for all; and finally the fear of what may happen to our own group and our own clan. These are some of the fears which make us turn against other people.

But, of course, it is not only these fears that produce prejudice in little children. It comes, too, from imitation—imitation of grown-ups, even imitation of our language. How loose and sloppy we are in language. We talk about the person who "jews" us down in the price of something, never thinking that that is a way of transmitting a prejudice. We use names for people that in themselves imply a demeaning of the person. As we discuss our attitudes toward other people before young children, we can ferret them out and weigh them and build the kind of conscience toward each other which means we will never use any term or label that demeans another person. There are all kinds of implications, the raised eyebrow, all the little things that we do that make children know, regardless of what we say in words, how we feel about other people.

Then, of course, there is the directed prejudice, the kind of thing that the Nazis have done, the "divide and conquer" technique. Let's not forget that wherever these fears exist, the field is plowed and ready for the kind of bitter seed the Nazis have been planting. The best way to attack this kind of directed prejudice is to prevent all these other basic fears and wrongs which exist in our society, so that the seed of this directed prejudice cannot grow.

For instance, one of the most fundamental things which causes difficulty is the competitiveness we engender between children. Marks, grades, honor rolls, awards, all the things that make children fight against each other, instead of together, provide a basic soil that can grow prejudice.

I remember my own eighth grade class. We sat according to our numerical averages, the highest average in the first seat in the first row, and the lowest average in the last seat in the last row. Who was the most popular child in the group? The last boy in the last row, of course. He wasn't a threat to any of us. Here we were deliberately being set up to compete with each other and to work against each other.

We can, however, through education, just as deliberately set up the other type of thing. In this connection I would like to tell you a story about the eight-year-olds in my school. I was watching them building a platform for a theatre performance they were going to give, something dealing with the history of this country. They showed me a very interesting backdrop that they had just finished. I commented on how fine it looked, and they said, "Oh, yes, and a lot of people worked on it. Come over here and we will show you the sketches." They said, "This was the first sketch. This was Peter's sketch, but here is Jane's sketch. This is the one she made, and they are *both* in it."

And I said, "Isn't it wonderful when you can get a lot of ideas from a lot of different people and put them all together in one picture, and it turns out to be such a beautiful picture!"

They said, "Yes, it is wonderful."

I said, "You know, that is a kind of government. Now, what kind of government is it?"

And one little fellow said, "That's a democracy."

Now, these are eight-year-olds. You can do the same job with even younger children. You can produce in them the thrill that comes of feeling, "This is something we have done together, and no one of us could have done it alone," as over against the awful business of "I am going to get a better mark than you," and "I am going to do a better job than you," and "I am going to hate you if you do a better job."

What we need is to substitute basically all through the education of our children a joy in togetherness, a realization of the honest truth, the simple and beautiful truth, that no one of us can do a thing alone that is as fine and noble in conception as a large number and a large group of us can do provided that each of us respects the individuality of the others. That is the basic notion of democracy.

Let's remember what we said at the outset: prejudice is illness. As you see a person grow in prejudice, you see him shrivel, you see his face reveal a sickness.

Life to be lived well and fully and healthily is a life that seeks other people, that revels in differences, not to fear them but to use them, to enjoy them, to grow upon them.

I am reminded of what Gibran says in "The Prophet," about giving. He answers the man who said, "I would give, but only to the deserving," with, "The trees in your orchard say not so. They give that they may live, for to withhold is to perish."

We might paraphrase that and say: "To love and trust—we give that we may live, for to hate is to perish."

Hostilities Begin in the Nursery

By JULE EISENBUD, M.D.

IF WE are going to speak about prejudice, we ought to decide first of all which prejudices we are going to discuss. If we define a prejudice as an attitude toward something or somebody which is based predominantly on hidden emotional factors rather than on fact, then a discussion of prejudice is going to take in a lot of territory. Someone once said that there are two kinds of prejudice—mine and the other fellow's. I take it that by common agreement we have decided to talk about the other fellow's—that is, the kind of prejudice that we here agree is irrational and dangerous, specifically anti-racial and anti-religious prejudice. We must bear in mind, however, that when we decide to talk about this kind of prejudice we are singling out merely one thread from a complicated skein whose other threads make up the warp and woof of our entire culture.

If we study a group of individuals who constitute a focus of organized or semi-organized prejudice against another group of individuals, we find that the great mass of participants are people who wear the slogans or ideologies of a movement like clothes, and are capable of changing them as easily. These people move from cause to cause with astonishing mobility and constitute what we might call migratory workers in hate and prejudice. It is noteworthy that these groups crystallize seemingly out of nowhere, and seem to depend on a nucleus of red hot zealots who provide the language and the symbols for the cause of the moment. Under certain circumstances these groups are capable of disbanding or losing momentum, during which process individual members drift away and go back to snapping at their wives and beating their children—return to a state of latency, as it were, ready again for the next demagogue to lure them into action.

The question to be answered is: what drives these people? What is the source of the emotional energy they are always ready to put at the disposal of any movement with hate at its core?

We may find a clue in the demagogic symbols which seem so successfully to arouse these emotions or to call them forth out of latency. The demagogic tune is always a monotonously simple one: someone is threatening to take away our liberties, our freedom, our possessions, our way of life. Almost always the accused group is some alien people easily transformed by the demagogic magic into a horde of cruel, bestial, thoroughly ruthless individuals somehow identical with the very demons and dark mysterious figures that peopled the most terrifying nightmares of our childhood.

With one or more of these refrains any demagogue worth his title can contrive to surround himself with a mob capable of great violence against the Negro, the Jew, the Asiatic, the Hun, the Russian, or any social or political group identified with these influences. Characteristic is the fact that the response evoked has little or nothing to do with the merits of the particular issue, but seems rather to derive from the readiness of people to become steamed up emotionally at certain symbols no matter how indiscriminately applied. It is remarkable, also, that actual oppression, exploitation or restriction of liberty is tolerated by people with bovine submissiveness so long as this exploitation or oppression is identified with some patriotic trend or ideal and labeled with some pleasing and hypnotic symbol like "progress" or "democracy" or "the American way."

Every prejudice has a tag on it, a label telling us something about the origin of those emotional factors which make it a prejudice. In order to understand the strange, almost hypnotic power of these symbols woven around threats of mysterious danger or threats to liberty, freedom or possessions to call forth such violent responses, we have to go back to the early life of the average individual and observe his course of development through the rigors of infancy and childhood. I say "rigors" since many of us tend to regard that period of childhood as one of unmixed bliss and the carefree, irresponsible pursuit of pleasure. The fact is, however, that as the child is forced into an adjustment to the progressive training and discipline that is thrust upon him, he goes through psychological crises few of us would care to endure as adults. These crises begin almost at birth and necessarily stir up powerful emotions, particularly during weaning, toilet training and in relation to the deprivations attendant upon the birth of a younger brother or sister in the family. These trying periods, the first experiences of the child in relation to what he considers oppression, restriction of liberty and loss of status, can be mitigated to some extent or be made more difficult by the parental

handling of the situation. No one escapes completely the sense of loss, the feelings of restriction, the fears and resentments inevitably linked with the process of growing up in a family where one must learn to accept deprivations and discipline at times hard to endure. Nevertheless, where the parental attitude is generally one of love, patience and intelligent understanding, the powerful resentments and fears of the child are neutralized to a great extent and a balance is achieved in which little hate and bitterness are left over. But where the parental attitude is one of willful or unwitting neglect, impatience, harshness or general lack of sympathy and understanding, the powerful fears and resentments necessarily developed in the child are likely to be carried throughout life, causing the individual much bitterness and unhappiness as they continually strive for expression. These emotions are never lost and are never dissipated with the passage of time; they merely change their form of expression. Originally felt in direct, violent form against the parents or against a younger sibling, they are naturally forced out of such unwelcome channels and away from such dangerous targets into forms that disguise their origins and intentions. Instead of the direct hostility against the parent or sibling, we see night terrors peopled with witches and threatening animals.

As the child grows up, these fears and these resentments may change their form of expression but under certain circumstances they may erupt violently. They provide an ever-present source of hostile emotion ready to be tapped by the demagogue and enlisted in the service of the prejudices which are the continual scourge of mankind. The angry child who destroys his toys becomes the angry citizen who attacks others. He no longer dreams of witches or wolves because he now has the Negro, the Jew or some other figure whom he sees as pushing and threatening and dangerous to his liberty, his way of life or his possessions—the very things which were unceremoniously taken away from him in infancy. The "have-not" children grow steadily into that vast reservoir of individuals always seeking employment for their hatreds. They become the migratory workers in prejudice who gravitate to this cause or that hostile movement with the avid need of perpetually bitter and hungry men.

In gaining an insight into the source of the emotional energy providing the driving power for the type of prejudice we are concerned to stamp out, we find that we have only begun to approach the periphery of the problem. Coming back now from a pleasant discussion of the other fellow's prejudice to the general problem of the emotional source of any activity, we have to face the disquieting fact that, psychiatrically considered, the emotional energy with which we throw ourselves into campaigns *against* hate and prejudice or into any movement for social progress may have origins very similar to those of the prejudices we have just been discussing. The same goes for the drives behind science and industry which, as you see today, may very quickly and expeditiously turn themselves to hostile account.

We know that the business of child rearing, no matter how intelligently and how lovingly accomplished, will always involve the development of some hostile emotion on the part of the child. The problem is really how to organize and direct the emotional currents generated in infancy and childhood for the best purposes of the individual and society. This is not a problem for any one group alone, but a problem that will require the best efforts of parents, educators, sociologists, legislators—in fact, everyone who has anything to do with the emotions of the citizenry and is, to that extent, a custodian of the most precious public property we own. But before a start can be made, two broad but radical requirements are necessary. First, parenthood must be taken out of the category of the unskilled trades. Parents must begin to recognize that since history is made in the nursery, they ought to learn as much about bringing up children as they are required to know about driving their cars or planting their victory gardens. Second, government must recognize that the problem of prejudice is at least as important as that of soil erosion, pest control or synthetic rubber, and it must ultimately tax itself to study this problem to the same extent as it taxes itself to deal with any outside invader. Taking everything into consideration, I think we are finding that the cost of neglect is prohibitive.

HILDE HUBBUCK

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The Control of a Contagious Disease

By CLYDE R. MILLER

A SHORT time ago up in Hartford, Connecticut, I heard Dr. Winslow, Professor of Public Health of the Yale Medical School, tell a group of health education teachers something that came back to me today as I heard the prejudiced person described as a sick person. Dr. Winslow said this: "You know, in the past forty or fifty years we have prevented or brought under control some of the worst scourges of human life, cholera, typhoid, tuberculosis." He went on to say that typhoid fever cases are now so rare that young students in medical school seldom have a chance actually to study the progress of typhoid fever in a real patient. They have to learn about it from books.

We have prevented typhoid by the simple technique of chlorination of water supply and by keeping tab on typhoid carriers, some of whom do not know even that they have the disease, being unaffected by it, even as they spread the germs. The death rate from tuberculosis has been reduced from 200 per 100,000 in 1900 to about 42 or 43 now, thanks to a combination of science and education.

It is a cinch, said Dr. Winslow, to control most of these epidemic contagious infections. Then he went on to make this comment: The greatest problem in public health facing America and the world today is the control and prevention of the dangerous mental, emotional diseases, the phobias, manias, and hysterias that can drive great masses of people virtually insane, and lead them into the sort of catastrophe that we see in the world today.

I thought of that as I sat in an auditorium listening to Gerald L. K. Smith holding an organization meeting for his America First Party. I sat up front, at a press table, and Smith stood before the microphone close by. A brilliant light shone upon him up there, and as I looked at him he was silhouetted against that light. As he grew more violent in his oratory, I could, were I provided with a camera, have taken one of those pictures that the public health people distribute, showing how infection is spread by a cough or a sneeze if one does not cover it with a handkerchief.

The point I'd like to make is this: Had the Reverend Mr. Smith had influenza, anyone about three, four or five feet away from him, would have been in serious danger of becoming infected with the disease. Fortunately, there was no one physically that close to him, the front row being five or ten feet away. But Mr. Smith was spreading a disease just as terrible as typhoid or tuberculosis. Amid the cheers of the audience he paid high tribute to Father Coughlin. He whipped those people up to a frenzy of anti-Semitism.

The incident recalled vividly to my mind that the basis of the work being done in one public school system in Springfield, Massachusetts, is an attempt to build such strong emotional health in the community as to immunize thousands of children, their parents and other adults, against the contagious phobias which are spread by demagogues like Smith, like Coughlin, like Hitler.

What Springfield* did first was to take that city about five years ago and make something of the same type of analysis that Robert and Helen Lynd supplied in "Middletown." The Lynds laid Middletown bare and reported what they saw. A committee appointed by the Superintendent of Schools did something of the same sort for Springfield. They didn't stop there, however. They recognized the evil forces within the community, and said, "What can we do to make this a strong, healthy community?" And they have been working ever since to do just that. Springfield represents a synthesis of many efforts. They have borrowed liberally from Father Ford's Corpus Christi school. Two or three years ago the Superintendent of Schools visited thirty-five or forty cities from coast to coast, observing the best practices. Their teachers, supervisors, and principals are continually studying good work which has been done in other places, and then seeing how it can be applied and adapted to the conditions peculiar to Springfield.

I should say that on the basis of results thus far obtained, and because other cities—Pittsburgh, Cincinnati, Columbus, St. Louis, Cleveland, and many others—are beginning to work along this same line, there is high hope that in this trying period ahead—a period which indeed may be hell on wheels unless we do something about it—we can control the disease of prejudice as we have controlled the diseases of typhoid and tuberculosis.

* For a fuller description of the Springfield Plan, see page 8a.

A Program for Action

By ANNA A. HEDGEMAN

I SHOULD like to present briefly a program for action in terms of these basic fears which have been mentioned—rejection, difference, impulses, economic insecurity, domination by the group, and competition. And I present it primarily at this moment in terms of the Negro people of America, simply because we have the deepest personal experience of the significance of these fears.

For that reason I should like to urge those of you who have accepted the basic ideas of a conference such as this immediately to ask the United States Government to abolish segregation in the Armed Forces of the United States. I should like to ask that you put your Christian and religious faith solidly behind that movement, not just to free Negro men and women from the indignities of this kind of rejection, but primarily to free America from the moral implications of carrying her brand of Fascism around the world.

To those who may say that this is revolutionary in the midst of a war, I should like to remind you that slavery was abolished in the midst of a war; and I should like to remind you that this is a war for freedom, and freedom is important to all people.

The second phase of the program which I should like to recommend to all of you, particularly to you who are every day meeting children who comprehend the significance of rejection—I should like you to urge the Army and Navy of this great potential democracy to eliminate segregation of Negro blood by the American Red Cross, now being done under orders of the Army and Navy. This, too, is a rejection of the fundamental notion of the brotherhood of man, and it also is a part of the Nazi philosophy of racial superiority. When I said this lately, some people asked, "Aren't you a little drastic?" You have but to read the recent South Carolina legislative statement prohibiting Negroes and whites from working in the same room if you doubt for one moment that in the United States of America there is this kind of Nazi thinking. Again I am asking this not in behalf of a rejected and despised people in America alone, but in behalf of the freeing of America from this kind of stigma.

With regard to impulses I am going to speak quite bluntly of one of them. It is sex. It is becoming increasingly important that as a third plank in this educational platform we make it clear to American white women that there is no law which requires them to marry anybody. This is important because there seems to be a very basic fear in this connection. I am sure of it because every audience I address starts asking me about intermarriage.

We know that marriage is a very personal problem, that even when two people select each other with the utmost care they may not get along. It may be important that we help any young people who discover that they like each other in spite of race, color, creed, to understand the barriers which are set up in our society, though the fundamental decision must always be a personal one.

I think also that it is time we faced quite frankly the fact that because of the terrific isolation of groups in our American life, none of us who are in the minority group, such as the Negroes, like the majority group any too well. There is no long line of us eagerly looking for marriage with this majority group.

These things sound very simple, but they are very important, for one of the fears which seems to crowd out everything else in America is the fear that maybe these horrible people will marry into the dominant group. Perhaps it is important to remember that some of that fear is based on the deep sense of guilt which runs throughout America because of the treatment of Negro women by people of the majority group.

The fourth plank I would like to see in this program is the study and promotion of the pamphlet, "The Races of Mankind." I can recommend this pamphlet because it has made so absolutely clear that in this business of life there is no great difference between us as groups of people. It is essential to understand this, again, not only because of the Negro problem in America, but because increasingly the American majority group will have to deal with many "funny" people—and unless they have comprehended the kind of material which is in "The Races of Mankind," we may get very serious international repercussions.

I should like to use one illustration. We have been very conscious, some of us, of the way in which anti-Japanese propaganda in America has emphasized color. We have some Chinese allies, and we are try-

(*Continued on page 85*)

Summing Up

By ANNA W. M. WOLF

FIRST of all, I think the most fundamental point that has come out of this conference is that the problem of prejudice is a very real problem. The time for silence about it and the time to pretend it doesn't exist has passed.

Then, too, it is important to realize that it is a youth problem because that takes it back to educators and parents. Dr. Eisenbud spoke of the simple roots from which the attitudes of hostility and of rejection can sometimes spring, simple matters that go on in the nursery between parents and children and yet have the power to warp whole personalities, unless we understand them more fully and know what attitude we are going to take toward them.

Dr. Keliher brought out with great clarity the fact that rejection in early life, rejection of a child, rejection of a minority group by a majority group, or of a child in the home, lays the seeds for something that can then develop into the most serious kind of race prejudice.

I am so glad that Father Ford mentioned the matter of the church's responsibility. Certainly if any group of people is in a position to take a militant attitude about these things, it is the churches of all faiths, all denominations. In their deepest creeds they are for the brotherhood of man, and unless they lead the world actively and militantly toward that we have but a poor chance to achieve it.

But I would like to emphasize most what we as individuals, perfectly ordinary citizens, can do, what our own obligation is—as teachers in a school, or parents in a family. I think that our obligation is twofold. First, it concerns what we do as parents or as teachers in our particular niche in life; and, secondly, what we do as citizens. We should accept the fact that everybody has these two roles to play. What are some of the things we can do?

First of all, there is the kind of democratic living that goes on in family life—the respect for each individual, the willingness to let every child, no matter how young or how old, how acceptable to its parents or not, have some voice in expressing himself in the conduct of family affairs.

Then there are all the unspoken attitudes that come when parents speak of people of other races or religions, or of other social groupings, all those intangible things that children pick up so readily. A good many of us are aware of them and some of us have learned to be pretty sensitive about them. We realize it is by the casual word dropped here and there that children actually do learn.

In addition, there is our more active and public role. I don't believe that democracy, although it begins at home, should stop there. Democracy must extend beyond the walls of the home. What can each one of us do?

Both Dr. Miller and Mrs. Hedgeman issued a clarion call to action here, and I hope that we heeded it. I hope that we will realize that there *are* movements afoot, that there are certain things we can take part in, certain sides we can take in controversial matters. I hope all of us will feel impelled to do that, and perhaps not only in order to further the cause. I think we should do so for our children's sake.

To grow up in a home where there are parents willing to put a good deal of energy and faith and a strong feeling into taking sides in important matters is one of the most fortunate things that can happen to a child. We have all been too tentative, I think, up to now, in what we have offered our children, because of a certain kind of liberalism. Perhaps there has been too much of the "On the one hand, and on the other hand" kind of thing. We haven't been willing enough to say frankly to children, "This is the side I am on. This is the thing I am going to fight for." I think that when children see parents taking a firm position, it is bound to impress them deeply, even though they may not understand fully for many years to come.

When a child sees a mother or a father actively identified with something that may correct many of the prejudices and injustices that are going on in the world, even though he doesn't understand what it is all about, he does get the feeling that there are things beyond oneself about which it is important to feel deeply.

Dr. Miller and Mrs. Hedgeman, I feel, gave us a practical program of what can be done. There are already bills before the legislatures, there are movements of various kinds with which I feel that more parents and teachers all over the country should be identified. That is the best kind of education for their children, because children need parents who believe deeply, and will fight for their convictions.

Parents' Questions and Discussion

The questions published here are selected and discussed by the staff of the Child Study Association, and the answers written by various members. The department is edited by Helen G. Sternau.

Bobby used to be almost too timid for a five-year-old. He never fought—just cried for help when other children teased him. But lately, I find, he's acting like a bully in kindergarten, hitting and teasing a little Negro girl who just entered the group, and trying to set the other children against her. The teacher says little children don't have such prejudices unless they learn them at home. But we've never taught Bobby anything like that! What can we do about it?

Perhaps Bobby's problem isn't really one of "prejudice." One might guess from what you say that he doesn't feel very secure in his relations with other children or very sure of himself. It isn't too surprising, then, that he tries to take out his angry, baffled feelings on a weaker child—one who is new and different and not too solidly "in" with the group. Leading the others against an "outsider" helps him to feel important and accepted for the moment. Bobby might have created any newcomer this way. The difference in color merely made it a little easier for him to single out this child as the victim.

For the sake of both children, it's important to try to find out why your own child feels so threatened. Is he small and weak for his age or handicapped in some way? Perhaps he'd do better in a slightly younger group of children. Or might his troubles be due to pressures at home?

Have you and your husband possibly expected too much of your little boy, so that he never feels quite able to measure up to your standards? Or does Bobby feel that a brother or sister is better loved, more the kind of a child you really wanted? If you can help Bobby to feel secure and accepted at home and at school—he won't need to persecute other children.

I am teaching fourth grade in a public school in a mixed neighborhood. My class includes children from Italian, Jewish and Negro homes, with a sprinkling, too, of other nationalities. These groups hardly mix at all, in school or out, and there is a great deal of antagonism between them. I'd like to help these children get along together better, but I really don't know how to go about it. Can you suggest anything I could do?

Your task is not an easy one. These children reflect the adult pattern of the neighborhood—children usually copy their parents in these matters. But prejudices tend to break down through shared experiences, especially if the experiences are happy ones. That's where schools can help.

Producing a play or pageant with committees set up for writing, scenery, costumes, music and staging, is one excellent device for getting children of different backgrounds to work happily together. If you talk over with the group the special abilities needed for each part of such a project, the selection of mixed committees should come about quite naturally. Parents can be invited to the performance—some of them may even be induced to help in the preparations. Your own democratic attitude toward all the parents should be contagious, and whatever experiences they can share through their children will be helpful.

Sometimes a more direct attack is useful, too. Try open group discussion based on incidents that occur in the classroom and neighborhood—or on stories carefully selected for this purpose. "We're All Americans," a booklet issued by the Council Against Intolerance, contains good stories of this kind to read to a fourth grade group. You will find other suitable reading material in a special book list prepared by the Child Study Association, "Let Them Face It: Today's World in Books for Children."

Don't be too discouraged if progress seems slow. A deep-seated community problem will not yield to any single classroom device. But the effort is worth while, and your own attitude in the matter cannot help but impress the children you teach.

I have a twelve-year-old boy who has been called insulting names by the other children in the playground and altogether treated very badly. They make fun of him for his religion which happens to be different from the majority of other families in the neighborhood and show clearly that they regard him as an outsider. Do you think I should move to a neighborhood where he will be among his own kind? Should I speak to the school authorities about the matter?

This is no easy thing for a child to come up against and he certainly needs help from you and the school, too, in meeting it. Can you together

help him face the fact of injustice and find his own solution? Isn't there more to be gained by his staying and discovering how to make a place for himself and win acceptance despite the barrier? Before assuming that your child's mistreatment is altogether due to a difference in religion, try to find out whether, as an individual, he is good-natured, friendly, and has the qualities necessary for taking his place among other children once they have come to know him. There is a good chance that if he can ride out this first period of distrust, the other children will come to like him and respect him more, not less, for loyalty to his own religion.

We know, of course, that this is not always true. Events in Europe and even in our own country have made us extra sensitive to what can happen to members of minority groups regardless of individual worth. But before we shelter our children by segregation, every parent in a minority group should ask himself the questions: Is my child's difficulty really because of his racial, religious or national background? Is it possible that this is just a convenient handle by which his persecutors can express their resentment of something in this child as an individual? Whenever this is the case, it is important to help the child face his own personal problem realistically, instead of wholly blaming his troubles on the ignorance or bigotry of others.

It is human to want to be among one's own kind; it is easier, more comfortable. When prejudice in all its ugliness is directed against us, there are times when this is the only possible way of life. But isolation is never a final answer. The greatest gains are always to be had when different groups know and appreciate each other and work together for the common good. The responsibility for making this kind of world more nearly possible rests with minorities as well as with majorities.

My daughter will be ready for high school next fall and she has been offered a scholarship in a private school. I hesitate though because she won't be able to dress and entertain on the level of those highly privileged children and I wonder if that will make her social life hard there. I wonder, too, whether it won't tend to make her snobbish if we separate her from her present public school friends by sending her to a better school.

A great deal would depend on the particular school you have in mind. Some private schools make every effort to minimize differences, in school at least, insisting on simplicity in dress, school parties, etc. They try also to include children with varied backgrounds in their classrooms. If the school is of this kind, and if you yourself are not too impressed with the importance of "keeping up with the Joneses," your daughter is not likely to be unhappy because others have things which she has not. If she feels secure and happy in her present friendships she will not feel that she is "separated" or "better" because of the difference in schools. As a rule these pre-adolescent friendships are ephemeral, and apt to shift anyway with geographical and other changes.

I take it you feel that this school offers certain advantages which seem to you worthwhile. The sincerity of your own democratic way of life will be the determining factor in helping your daughter to take in her stride the social and economic differences she is bound to meet sooner or later. The important thing is to help her to a secure sense of what is of real worth, not based on "more than" or "better than," and a feeling of satisfaction in having the things that matter most.

Suggestions for Study: The Roots of Prejudice

GUIDING PRINCIPLES

I. Prejudice Is a Sickness

Prejudice is a sickness of the weak. It is a kind of senseless, hysterical fear, born of unhappiness, insecurity and hate. People who feel secure have no need to belittle and persecute others. But many of those who feel inadequate or threatened seem to need to "take it out" on someone else. They must find someone to hurt and insult, someone to blame, in order to justify their own hostile feelings. And so they pick a "goat"—a weaker person or a minority group—and this "goat" becomes a focus for all dammed up fear and hostility which could not be expressed directly. The deep personal fears: of loss of love, loss of status, loss of power, economic insecurity—these are the true sources of that utterly unreasonable fear and hostility which finds its outlet in racial and religious persecution.

II. Hostility Begins in the Nursery

These great personal fears have their earliest source in the nursery. Children who have felt unloved, unwanted or hopelessly outclassed, children who have been too harshly disciplined or subject to undue frustrations, children who have known actual want or physical abuse, these are the potential haters, the hostile ones from whom the ranks of the prejudiced are recruited. Not all such children will be bitter, hostile people, of course. Nor will all the bitter ones seek this particular answer. Human psychology is not that simple. Early fears and hostilities find many different outlets, some of them even socially useful. But in too many cases a great reservoir of hostile feeling is built up which can be

released with the greatest ease by the unscrupulous appeals of hate-mongering demagogues.

III. Look to Our Youth

In all the recent outbreaks of intolerant violence in this country young people have played the leading role. In Europe youth groups were the backbone of the fascist movement which capitalized so hideously the frustrations and hostilities of the period between two wars. Young people have always been turbulent, violent and easily led. But the adolescents of today's world have grown up in a period of the greatest insecurity and want. They are, it seems, especially vulnerable. We must devise educational measures to offset the work of the demagogues among them. And we must find some way to offer our young people that minimum of security and purpose without which no purely intellectual measures can hope to succeed.

QUESTIONS FOR DISCUSSION

1. A seven-year-old has been bullying the younger children on the block. The neighbors finally complain to his parents and the boy's father promises to give him "a good licking." Do you think this will solve the problem? Does the father's answer provide any clue to the child's difficulties? What might the neighbors do? What has all this to do with a discussion of prejudice?

2. A ten-year-old makes friends with a Negro child in school and wants to bring her new friend home to visit. The parents of the white child are willing but they fear that an uncomfortable situation may develop because of their neighbors' attitudes. How should they handle this?

3. A high school teacher finds swastikas scratched on the furniture in her classroom. The principal wants the culprit reported for punishment. The teacher prefers to leave the individual unidentified in order to get the class to discuss the whole incident freely. She feels that genuine discussion will be impossible unless she makes it clear that she is not seeking a victim. Do you think she is right? What will be the effect of both procedures on the child responsible? On the group as a whole?

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Science Contributes

THE SPRINGFIELD PLAN

Report of an Experiment in Education for Citizenship

By CLYDE R. MILLER

OUT of the confusion and fear and frustration of the 1930's—a decade which gave Hitler and Fascism to Germany and brought the menace of Hitlerism and Fascism to all nations, including our own—one American community created a method for dealing with these evils by a conscious, continuous program for understanding and strengthening democracy.

This method gives promise of becoming one of the most important educational achievements of our times. It is now called "The Springfield Plan"—somewhat to the embarrassment of the Springfield educational authorities. They say that it is not original nor unique with Springfield, save perhaps in one respect: it is a *plan,* conscious and continuous, and reaching all children and adults throughout the community. Much that is in it is borrowed from other communities—excellent teaching materials and methods which have been adapted from other school systems to meet conditions peculiar to Springfield.

Back in 1939 the community of Springfield, a city of 150,000 decided, under the leadership of the superintendent of schools, that it was necessary to take measures to stop the increase of racial and religious hatreds and related economic and political conflicts.

When the Springfield Plan first got under way in 1939, the superintendent of schools appointed a committee to give a full report on all the dangerous hatreds and tensions in the community, on the prejudices which make people receptive to them, and what might be a means of prevention. The committee had representatives from all the educational levels in the school system, and included administrators and teachers.

What the committee reported, in brief, was the following: Very little children do not have prejudices; they acquired them from older children, from parents, and other adults including, in a few cases, teachers and preachers. The school system alone cannot successfully deal with the problem; it requires the cooperation of adults and neighborhood organizations.

A broadly representative community committee which would shape and direct a continuous program for the adult community was set up to work closely with the schools, though it was independent of the Board of Education.

How does the Plan work? First, by emphasizing from the very first days of school clear through high school, junior college and beyond, the importance of living and learning and playing together as the best means of practicing democratic attitudes. Every child is given an opportunity to make his own contribution to the activities. By definite planned programs of study and activity, the children learn how various racial and religious and economic groups have contributed to the public welfare of the Springfield community, of the state of Massachusetts and to the rich heritage which goes to make up America.

In the senior high schools, students analyze current and controversial problems. They study the strengths and the weaknesses of our democratic processes. They are taught to apply what they have learned to their school and community activities. These senior high school students give deep study to acquiring a basic knowledge of how prejudices and biases are formed, of how demagogues play upon mental and emotional conditioning to achieve their ends. The simple elementary psychological processes of habit, frustration, rationalization and fear are analyzed and made clear to them—in an attempt to bring up a generation of young people who will have the tools to try to solve their problems rationally rather than irrationally.

This same type of objective and humane approach to contemporary problems is brought into the community, too. It pervades parent-teacher groups and the public forums which are held in the school buildings. The tradition of the old New England town meeting is given a fresh emphasis in political meetings (held in school buildings) where the opposing candidates speak from the same platform. Constantly an effort is being made to help people solve both school and out-of-school issues by getting at the relevant facts, by distinguishing facts from opinions, and particularly prejudiced opinions. For example, that seven plus six equals thirteen, is a fact; but that thirteen is unlucky, is an opinion, and one, moreover, which has no foundation in fact. Or it may be

stated that some Jews, or Catholics, or Protestants, or some business men, or labor leaders are crooks. That's a fact. That *all* members of any one group are crooks is an opinion and, so far as the groups named are concerned, it is an opinion falsely founded.

Young people are given a sound knowledge of propaganda techniques and an ability to recognize these techniques and to spot propaganda which is based upon a false or inhumane premise. Naturally, knowledge of propaganda techniques involves knowledge of semantics, the use of poisoned words and Rosy Glow words, the techniques of Name Calling and Glittering Generalities which so often and effectively take the place of reasoning based on factual content. Such understanding seems to carry over into adult life.

Springfield is attempting to practice what it preaches. In the schools of this community where there are varied races and religions, a continuous effort is made to see that the school personnel is truly representative of the different groups. An example of this is the recent appointment of three Negro teachers.

The Placement Office of the school system works patiently to break down unjustified prejudice against young people with foreign names, Negroes and others who might otherwise not have a square deal in getting jobs. In the case of the Negroes, this attempt led to a thorough survey of the conditions confronting Negroes in Springfield by the community's Council of Social Agencies. The community committee is not responsible to the Board of Education, though the director of Adult Education of the Springfield schools serves as secretary. But the two committees work closely together, and also have the strong support of Springfield newspapers, radio stations and civic agencies.

Some commentators have referred to the Springfield Plan as education for tolerance, or as education against intolerance. Actually the Plan goes deeper than these rather loosely used words imply. It attempts to set up a common denominator of values which not only should be tolerated, but actively supported.

To do this, it is necessary, especially for children, to make democracy concrete and to apply it in specific situations. Nowhere is this better illustrated perhaps than in the senior high school core study unit, called "The High School Town Meeting." The students have been given instructions in methods of straight thinking, in recognition of propaganda,

(*Continued on page 90*)

News and Notes

Jacob M. Loeb

With a deep sense of loss, members of the board and of the staff of the Child Study Association of America record the death in February, 1944, of Jacob M. Loeb of Chicago. His great friendship and generosity go back to the early days of the Association. His anonymous contribution made possible the publication in 1922 of the "Outlines of Child Study—A Manual for Parents and Teachers." This book was considered an outstanding contribution to the field of parent education and enabled the Association to obtain foundation support to expand its work. Mr. Loeb helped to found the Alice Morgenthau Ehrich Memorial Library and supported it generously. His interest in the library has been carried on by his daughter-in-law, Ruth Ehrich Loeb, a member of the Board of Directors of the Association for Family Living in Chicago.

National Council of Parent Education

The Governing Board of the National Council of Parent Education held its Annual Meeting at Child Study Association Headquarters, on March 7th. Representatives of universities and government bureaus attended. Mrs. Sidonie Matsner Gruenberg, Director of Child Study Association of America, was elected chairman for the coming year, and Mrs. Marion F. McDowell of Rutgers University, Secretary-Treasurer.

The Council voted to sponsor a project to gather information about personnel in the field of parent education and make this information available through an index or other way. Another related study will consist in exploring the future of parent education, the actual and potential role of various agencies in the field and the formulation of programs to further the growth of parent education.

Play Schools Conference

The Play Schools Association Conference will be held at the Hotel Pennsylvania on Saturday, April 22. In the morning, "Children Come First—Are We Doing Our Job?" will be discussed by Alice V. Keliher, Jean Schick Grossman, Ernest G. Osborne and Hortense Powdermaker. The luncheon session, "Looking Ahead—Next Steps in Learning to Live Together" will be addressed by Newbold Morris, Helen M. Harris, Alexander Reid Martin and Mary Craig McGeachy.

Book Reviews

Baby Doctor—Fifty Years of Child Care. By Isaac A. Abt, M.D. New York, Whittlesey House. London, McGraw Hill Book Co., Inc., 1944. 310 pp. $2.50.

In telling the story of his fifty years in child care, Dr. Isaac A. Abt goes back even further, to the year of his birth 77 years ago, and gives a vivid picture of the need for child care then, and of its development throughout the ensuing years. The book is a history of pediatrics from the days when children were looked upon only as prospective adults to the present, and a history, too, of the various social attitudes toward pediatrics as it grew into a science dealing with the physical and mental health of the child.

But the book is no treatise. Rather is it a story told informally and simply to the layman. To read it is to follow the history of child care with one of the men who helped to make it. This dynamic quality of the participant combined with sympathy, geniality, and humor may well be as helpful to the reader as the actual history of events. Dr. Abt seems to have been in the front line of practically all the fights which aimed to apply the findings of medical research to the people.

It is good to find that Dr. Abt's handling of psychological factors in the child's development has been as sound and as skillful as his understanding of the physical. Results are necessarily less exact and Dr. Abt regrets that he is unable to issue prescriptions for intangible qualities "to be administered 365 days a year." He shows how one can impart these intangibles, however, in the course of pediatric practice when the child does such things as thumb sucking, masturbation, has temper tantrums or is generally nervous. He makes a constant effort to point the way to steadier family relationships and to family atmospheres where neuroses will be at a minimum. His attitude toward the child is always full of sympathy, understanding and humor.

Dr. Abt sees the pediatrician as the monitor of the total organism and as such keeps trying to help the child through his parents and family relationships. "To pediatrics," he concludes, "falls the lot of keeping the children well and helping them to grow up sufficiently sound in mind and body to govern wisely the free world which their fathers are fighting to save for them."

MARJORY M. KRAUSE

Child Development. By Marian E. Breckenridge and E. Lee Vincent. Published by W. B. Saunders, 1943. 592 pp. $3.25.

This is a cogent, scholarly, complete, well-written, and well-documented volume. It discusses physical and psychological growth through the school years, and also includes sketches of growth stages of the pre-school period since the authors wisely are convinced that no level of growth can be clearly understood unless its origins are also known. It also includes a discussion of growth in the adult years "since the latter offer some insight into the tests of life for which growth must prepare the child."

Throughout the book is a recognition of the fact that intelligent handling of children requires not only a knowledge of general principles but also an understanding of each individual child. The authors are consistently aware of the complex interrelationships which exist between physiological and emotional growth, parent-child and teacher-child relationships, and the interplay of extra-family and extra-school influences on a child's character and attitudes. There is a large and excellent bibliography appended.

The book was written primarily as a textbook, and will probably not find much of a public outside of professional workers and college students. Though it might prove hard reading for ordinary parents, I think it is a first-rate book on child development.

DOROTHY NATHAN

In the Mail

A Reply to Dr. Fritz Redl's Article, "Pre-Adolescents—What Makes Them Tick?"

WITH almost thirty years of intimate contact with the pre-adolescent child, I find him quite a different individual from the unprepossessing and somewhat fantastic one described by Dr. Redl in his article, "Pre-Adolescents—What Makes Them Tick?" in the winter issue of CHILD STUDY.

The first part of Dr. Redl's article, in which he describes, not with too much perspicacity, I think, the vagaries of the pre-adolescent period, is composed almost exclusively of generalizations. If the children with whom he has come in contact all conform to the unattractive pattern he delineates, then my sympathy is for his unfortunate experience.

His allegations against this group of children I firmly deny, nor do I accept his premises and conclusions. To me, the article tends to create a new problem for problem-beset teachers where no unusual or appreciable difficulty at present exists. To say that the pre-adolescent is "the worst child you ever met" is simply educational hokum and balderdash. I regard this age child as the very cream of all ages.

Dr. Redl states, "The reason we know so little about this phase of development is simple, but significant; it is a phase which is especially disappointing for the adult." The real reason some know so little about this group is due to lack of opportunity for contact with them, and *because the group as a whole presents so few problems.*

I cannot agree that children of this age are disappointing to the adult. Quite the contrary. Up to this age the mother has had to give most of her attention and worry and work to the child. Now he stands somewhat on his own and this in itself is a welcome maternal vacation. Mother finds this age child most helpful of all.

Dr. Redl states that the pre-adolescents "are not as much fun to love as when they are younger." Affection has no age limitations as far as I can see, and if a child encounters friendliness and affection, the feeling is usually reciprocated.

I have known a few pre-adolescents concerning whom the term "unpleasant" would be a miracle of understatement, but then there are no age barriers to unpleasantness, and the pre-adolescents have no monopoly on it. I have known adults and kindergartners who were not all sweetness and light.

I find it, too, impossible to agree with Dr. Redl that these children are "hard to live with." My experience has been that they are the most congenial of individuals, young and old. When compared with many adults, who have had longer to develop their idiosyncrasies, mannerisms, and prejudices, I find the pre-adolescent particularly refreshing.

The latter part of Dr. Redl's article displays a greater feeling of sympathy for the pre-adolescent, and is therefore somewhat incongruous with his previous sweeping indictments. Unlike this gentleman, I have found the pre-adolescent the sanest, most sensible, most stable, and most likeable of all children, and more sensible and more likeable than most adults. I consider my association with them an almost unmitigated pleasure and a privilege.

MAURICE GOODKIN

Principal, Longfellow-Bridesburg Public Schools, Philadelphia.

A PROGRAM FOR ACTION

(*Continued from page 77*)

ing awfully hard to get South America lined up properly, and Negroes are *here,* so that continually we have to be conscious of the need to forget some of our smugness, especially in the matter of pigment.

As to economic security, I believe it is important that all of us start very definitely to work for employment opportunities for all people, for a full employment program. We have been able to have that program during a war period because we have been producing weapons. It ought to be just as possible to have full employment in peacetime, but already forces are gathering in America to see to it that we do *not* have it. A very important representative working in Washington said last week that already some of the big industries have planned to buy up machinery and store it away in order that it may not be available for use in this full production program. Because I believe that that is so essential, I have recently begun work with the National Council for Permanent Fair Employment Practices Committee. A bill to that effect has already been introduced in the House, and we expect to have one introduced in the Senate soon. We believe that if the minorities are given fair working opportunities, everybody will have a chance to work.

Finally, I believe that America needs great leadership, as America has never needed it before. I believe that those people who live closest to the lives of children, those people who comprehend most realistically the basic roots of the problems we have been discussing today, need also to mobilize each other to do a real job in America. Why? In order that our State Department may come alive, in order that the great Congress of the United States may begin to have a new sense of the problems of the people, in order that underground movements for democracy around the world may get a sense of our pulling with them. For suddenly America appears as the one country still free enough to develop democratic leadership. We are free enough, we have a liberal tradition, at least, we have a great Constitution, a Bill of Rights, and we have talked about the Four Freedoms, and the Century of the Common Man.

If you can accept this program, will you get busy on making it a vital part of all of the things that you are doing? For unless across all race and class and creed lines we can find the fundamentals which are basic to America and work on them, the Dark Ages will seem bright as compared with the tragedy which we can yet expect in America and in the world.

Children's Books

Received too late for listing in "Books of the Year for Children—1943"
Selected by the Children's Book Committee of the Child Study Association

BIRTHDAYS FOR ROBIN. *Story and pictures by Helen Sewell. Macmillan. 43 pp. $1.00.* Gay, colorful pictures tell the story of Robin who wanted a dog for his birthday —and got him. (3 to 6)

THE HOUSE THAT RAN AWAY. *By Margaret Friskey. Illustrated by Lucia Patton. Albert Whitman. 32 pp. $1.00.* Three children, a home-made playhouse, and a goat make an enchanting picture-story for beginning readers or younger. (5 to 8)

GIGI AND GOGO. *By Edgard Liger-Belair. Illustrated by Luiz Sá. Reynal and Hitchcock. 30 pp. $1.00.* A humorous picture-story from Brazil, told in four languages, of a small black boy and a gentle but troubled giraffe. (5 to 8)

MARTIN AND JUDY. VOL. III. *By Verna Hills and Sophia Fabs. Illustrated by Eleanor Madsen. Beacon Press. 100 pp. $1.50.* The further day-to-day adventures of these very real children, as they grow older, will be read by beginning readers and listened to by younger ones. (5 to 8)

KATY AND THE BIG SNOW. *By Virginia Lee Burton. Houghton Mifflin. 36 pp. $2.00.* A gay picture-story of how Katy, the big crawler tractor, rescues the city in the big blizzard. (5 to 8)

TWEEDLES BE BRAVE! *By Wolo. Morrow. 36 pp. $2.00.* A courageous little monkey saves the day for his friends. Humorous illustrations. (6 to 9)

ONCE THE HODJA. *By Alice Geer Kelsey. Illustrated by Frank Dobias. Longmans Green. 170 pp. $2.00.* The ever-amusing figure of the foolish wise man is the center of a newly collected series of tales, set in old Turkey. (7 to 10)

THE MAGIC BED-KNOB or HOW TO BECOME A WITCH IN TEN EASY LESSONS. *By Mary Norton. Illustrated by Waldo Peirce. Putnam's. 48 pp. $1.75.* A delectable English extravaganza of sheer magic and nonsense, with joyous illustrations. (8 to any age)

STORY PARADE STAR BOOK. *Introduction by Hildegarde Hawthorne. Winston. 365 pp. $2.00.* A richly varied collection of modern short stories and verse for boys and girls. (8 to 12)

ANDERSEN'S FAIRY TALES. *Translated by Jean Hersholt. Illustrated by Fritz Kredel. Heritage Press. 297 pp. $3.00.* A translation of Andersen for older children who are interested in philosophical fantasy. (12 and over)

THE STOLEN ORACLE. *By Jay Williams. Illustrated by Frederick T. Chapman. Oxford. 219 pp. $2.00.* Ancient Rome becomes familiar and contemporary in this lively mystery story of two boys in the time of Augustus. (11 to 14)

THE SUN TRAIL. *By Merritt Parmelee Allen. Illustrated by Lee Townsend. Longmans Green. 198 pp. $2.00.* Pioneering westward into California makes a thrilling tale of new trails opened and defended. (12 to 14)

PETER'S STORY GOES TO PRESS. *By Olive W. Burt. Holt. 112 pp. $2.00.* The making of a news-story is followed through all the processes from the typewriter to the completed newspaper. (10 to 14)

THE RETURN OF SILVER CHIEF. *By Jack O'Brien. Illustrated by Kurt Wiese. Winston. 211 pp. $2.00.* Another exciting adventure story about this magnificent dog, leader of an Alaskan team. (12 to 14)

TWENTY LITTLE PETS FROM EVERYWHERE. *By Raymond L. Ditmars. Illustrated by Helene Carter. Messner. 64 pp. $2.50.* Strange pets of children in far corners of the earth described with warmth and sympathy; exquisite drawings. (7 to 12)

HERE COME THE ELEPHANTS. *By Gertrude Orr. Caxton Press. 208 pp. $2.50.* Fascinating and well-presented information concerning this interesting animal as he is handled in the circus. Photographs. (10 and over)

FAMOUS DOGS OF FAMOUS PEOPLE. *By Mae Trovillion Smith. Illustrated by Victor Dowling. Dodd Mead. 229 pp. $2.00.* Twenty-one absorbing stories of historic and literary personages and the dogs that were their constant companions. (10 and over)

PRIVATE PEPPER OF DOGS FOR DEFENSE. *By Frances Cavanah and Ruther Cromer Weir. Illustrated by Diana Thorne. Albert Whitman. 32 pp. $1.25.* An appealing, informative story of the induction, training, and service of a collie in action with the U. S. Army. (7 to 10)

YOUNG HEROES OF THE WAR. *By Joseph Gollomb and Alice Taylor. Illustrations by Nedda Walker. Vanguard. 239 pages. $2.50.* Sharply etched vignettes of actual everyday children who rose heroically to tragic needs in war-torn lands. An inspiring and moving book. (11 to 14)

FAMOUS PIANISTS FOR BOYS AND GIRLS. *By Gladys Burch. A. S. Barnes and Company. 156 pp. $2.00.* Ten inspiring stories of famous pianists told with understanding and a realistic approach to their problems and achievements. (10 to 14)

O HENRY—THE STORY OF WILLIAM SYDNEY PORTER. *By Jeannette Covert Nolan. Illustrated by Hamilton Greene. Messner. 263 pp. $2.50.* An honest and sympathetic biography of the famous story-teller which faces the facts of his transgression and humiliation, the loneliness that followed, and his ultimate success. (12 to 15)

NAVY GUN CREW. *By Lt. John F. Childs, U.S.N.R. Crowell. 111 pp. $1.50.* How the escort ships in a convoy are manned and do their job—an absorbing factual account. (10 to 14)

UNCLE SAM'S ARMY—HOW IT FIGHTS. *By George Avison. Macmillan. 40 pp. $1.00.* Exciting action pictures of the men, machines and equipment of the various branches of our army. An informative and attractive handbook. (8 to 12)

PT BOAT. *By Henry B. Lent. Photographs by Carroll Van Ark. Macmillan. 172 pp. $2.00.* Informative and authentic account of the training and assignment to action of a PT boat skipper. Excellent photographs. (9 to 12)

TYPES OF PLANES. PARTS OF PLANES. HOW PLANES FLY. *By Aviation Research Associates. Norman V. Carlisle, Editor. Illustrated by Thomas F. Lube. Harper's. Each 63 pp. Each $1.00.* Three books of clear exposition and excellent diagrams of the technical background of flying, for the air-minded youth. (10 and over)

AIRPLANES AND HOW THEY FLY. *By Marshall McClintock. Foreword by George H. Prudden. Drawings and diagrams by Arthur Silz. Lippincott. 94 pp. $2.00.* A readable and informative explanation of the "how" of flying for the young enthusiast. (10 to 14)

AMERICA'S FIGHTING PLANES IN ACTION. *Text and illustrations by Reed Kinert. Macmillan. 142 pp. $2.50.* Vivid text and pictures give a full description of American military planes in action today. (10 and over)

THE PAGEANT OF CANADIAN HISTORY. *By Anne Merriman Peck. Longmans Green. 370 pp. $3.00.* Absorbing account of the development of Canada and the racial and personal contributions of its explorers and settlers. (Mature readers)

New Macmillan Books

Living with Children

By GERTRUDE E. CHITTENDEN. Written by the Head of the Department of Child Development at Iowa State College, this book explains in simplest terms the established principles of child psychology and shows how these may be applied in wise adult guidance of children in the home. The whole development of the child from infancy to adolescence is covered, with full attention to the special problems of each age. Useful information on community enterprises for child care and welfare is included, and the current problems of the child in a world at war are discussed. To be published in May. $2.00 (probable).

Introduction to Exceptional Children

By HARRY J. BAKER. Every type of child deviating from the normal is discussed in this excellent book by the author of the famous "Diagnosis and Treatment of Behavior-Problem Children." Not only the physically handicapped, but children with all types of maladjustment, with unusual minds, with nervous or psychogenic difficulties, are analyzed to show the characteristics, diagnosis, causes, preventive and remedial measures in each case. The book provides an up-to-date and practical guide for anyone endeavoring to help the exceptional or the handicapped child attain his best development. $3.50.

Teaching the Child to Read

By GUY L. BOND and EVA BOND. This book translates the results of extensive experimental and research work into practical procedures which anyone can use. It is recommended by such authorities as Arthur I. Gates and Ward G. Reeder as one of the best and most useful books on the subject, covering each step in the reading process from the first recognition of words to well-established habits of intelligent reading. $3.00.

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ANNUAL REPORT OF THE CHILD STUDY ASSOCIATION OF AMERICA

THE ANNUAL REPORT of the Child Study Association of America may be keynoted by these opening remarks of W. Carson Ryan at the Association's Annual Institute, held on Monday, March 6, at the Hotel Roosevelt:

"I am delighted to see that the Child Study Association of America is described as a 'national organization with a workshop in New York.' Most people, I believe, think of organizations as belonging in New York, with workshops in other parts of the world. I for one am glad to see the process reversed. It has always seemed to me that the Child Study Association is one of the most amazing ventures in adult and child education that I have ever known.

"I know of no time when the kind of education that this Association has conducted for many years is so important as at present. It seems particularly important to strengthen the resources of an organization that starts with the whole idea of inquiry into facts, and then determines what can be done to improve human society. As I watch the history of this organization, I have been impressed with the fact that fifty years of existence has not dimmed that original light."

The basic concern of the Child Study Association is family relationships—the basic factor in our society. Like the home itself, which over the years has had to adjust to changing conditions, the Association has constantly adapted itself, and has carried on its pioneering tradition. Many of the pioneer activities of the Association have been carried forward by other organizations. But new emphases in our work are constantly being developed. Each year the total program of the Association is reviewed and reevaluated to see how, with our resources and personnel, we can best forward the work for better family life in this country and in all the other places we can reach.

A. Activities of National Scope

One of the most effective ways of bringing sound principles of child development and family relationships to huge numbers of people who are hard to reach directly is through cooperation with other national organizations. The Child Study Association has always recognized this opportunity, and is happy that this year four major avenues of cooperation have been opened up.

1. *Cooperative Enterprises*

(a) First in importance are two new pamphlets which have been prepared at the request of the USO Division of the National Board of YWCA. These are simple illustrated booklets on child care for the young mother who is trying to maintain a family in the uncertainty of wartime. One is entitled *What Makes a Good Home?* the other *What Makes Good Habits—the Beginnings of Discipline.* Other national organizations are being offered the opportunity to order these pamphlets in advance, with their own imprint, thus broadening the base of distribution.

(b) A manual for group leaders of parents is being prepared for the American Association of University Women. This manual will give content material and techniques for group discussion of child development and parent-child relationships.

(c) Girls Scouts of America have requested material on adolescence for Scout leaders.

(d) The Children's Book Committee has offered an honorary award for "a book which faces with honesty and courage real problems in our children's world." John R. Tunis' book, *Keystone Kids,* was selected for the first award.

2. *Other Publications*

Besides the regular publications of the Child Study Association (Child Study magazine, booklists, news letters, etc.), five special publications have been issued this year:

(a) *When Children Ask About Sex,* a new pamphlet prepared by the staff and distributed also by the American Social Hygiene Association and the National Committee for Mental Hygiene. Seven organizations ordered these pamphlets in advance, making possible an unusually large printing.

(b) *Looking at the Comics,* a study by the Children's Book Committee, first published in Child Study and now available as a reprint.

(c) *Syllabus of a Course for Volunteer Child Care Aides,* prepared on basis of the course given in cooperation with CDVO and AWVS.

(d) *Scrapbook* of the Child Study Association of America prepared by a committee of volunteers graphically illustrating the work of the Association.

(e) *What Is the Child Study Association?*—a new folder describing our functions and services.

3. *Special Staff Services*

One of the ways in which the Association reaches out into other fields, and to the general public, is through special services of staff members:

(a) Consultant services of staff:
The experiences and ideas of staff members are used by publishers in the reading of manuscripts; one of the staff is an editor on the Board of Junior Literary Guild; two are advisers for publishers of comics, consultants on children's books, radio programs, etc.

(b) Monthly departments in "Baby Talk," "True Confessions."

(c) Articles syndicated by the Associated Press.

(d) Articles in *Parents' Magazine, Redbook, Woman's Day, The National Parent-Teacher,* and others.

(e) Lectures in Philadelphia, Chicago, Los Angeles, and other centers.

(f) Radio Broadcasts (special cooperation in script-writing and counseling for Baby Institute).

(g) Some of the Committee representation by members of the staff: Advisory Commission, U. S. Children's Bureau; Committee on Care and Development of Young Children; Schools Committee of National War Fund, Public Education Association.

(h) Anna W. M. Wolf's book, *Our Children Face War,* was awarded the *Parents' Magazine* Medal for the outstanding book of the year for parents.

4. *Affiliated Groups*

Increased requests from groups for affiliation with the Child Study Association resulted in the preparation of a folder describing affiliation services.

5. Annual Institute, Hotel Roosevelt, March 6, *The American Family, 1944: Facing the Future.* Over 1,000 persons attended.

B. Activities at Headquarters

The unique vitality of the Association's publications and cooperative national enterprises stems from the impact of people who come to the workshop at Headquarters for real services. These services now show a distinct change in emphasis. For many years study groups were the most intensive part of our work, and while they are still carried on [the study group idea has been adopted by other organizations and no longer is the heart of the Child Study Association program], it is the more individual work of the Family Counseling Service which has replaced study groups as the core of Headquarters activities.

1. The Counseling Service concerns itself with the personal problems of parents and children. It is under the psychiatric supervision of Dr. Marianne Kris, who meets with the staff regularly. Members of the Counseling Service staff are constantly improving their techniques, studying such methods as Rorschach testing and child analysis. The number of cases in the Counseling Service has increased 26 per cent over previous years. The Association offers this Service free to wives of service men.

2. Two special wartime projects have been carried on this year:

(a) A course for Volunteer Child Care Aides, endorsed by CDVO and AWVS, has continued since 1941. Two 11-week courses were given in 1943 and there are now over 250 women among our child care graduates.

(b) A study course for parents in wartime, sponsored by CDVO and AWVS, has been given in Parkchester, a housing project.

3. Study Groups: Besides the regular spring and fall courses for parents, there was a special course for young mothers.

4. Lecture meetings for members, bringing before the Association experts from many fields related to child development, have been held once a month.

C. Speakers' Bureau

Free study courses for working mothers have been held at settlements such as Christodora House, Hartley House, and others. Courses have been held at various school and club groups in the metropolitan area. Many single lectures have been given by the Bureau's staff during the year.

D. Library

Mothers who do not have the time now to take courses at Headquarters use the library increasingly. It has been necessary to enlarge the library staff to meet the new demands for help with books.

In general, this has been one of the most active years in the annals of the Child Study Association and the Association feels proud that it has been able to carry the work so far in spite of a limited budget, a small staff and the exigencies of wartime.

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SCIENCE CONTRIBUTES

(*Continued from page 83*)

in the pitfalls of rationalization, in the dangers of wishful thinking, of slogans, and stereotypes.

Throughout this training for the discussion of contemporary problems, the emphasis is that straight thinking is the corner-stone of democracy and that controversial topics must be faced squarely, fairly and realistically.

In nearly five years of its operation, the Springfield Plan has achieved no Utopia. But it has worked far more effectively than anyone had dared to hope. Though it is a hard thing to measure, qualified observers in Springfield and elsewhere believe that definite progress has been made in that delicate and difficult task of immunizing people in the community against harmful propagandas which appeal to ignorance, superstition and prejudice.

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